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193 *ka* is dropped, the word is no longer an adjective but a verb and in some cases a noun, e.g. *ubo khraw* (adj.) = big, great; *u khraw* = he becomes great. An adjective may be formed without any of the prefixes *ka*, *ub*, &c., e.g. *ko mian-tuh* = a thieving cat.

An adjective follows the noun it qualifies, and agrees with the noun it qualifies in gender and number.

Comparison.—The comparative is formed by adding *kham* before an adjective, followed by *ban ia* (than), or simply *ia*, and the *superlative* by adding such adverbs of intensity as *tam*, *ah*, *ah thaw*, *tam ah*, *shikaddei*, which are followed generally by *ia ar ban ia*.

Numerals.—In Khasi the cardinal number always precedes the noun (e.g. *kai sin*, three times). The following are the first ten numerals.

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1. *Wi.*	6. *Hiaris.*
2. *Ar.*	7. *Hiniaw.*
3. *Kai.*	8. *Thar.*
4. *Nan.*	9. *Khyndai.*
5. *Sam.*	10. *Shiphar.*

The word *khad* is prefixed for forming the numerals from 11 to 19, e.g. *khad-wi*, *khad-ar*, eleven, twelve, &c.

The verbal root (which never varies) may be simple or compound. The compound roots are (1) *causals*, formed by prefixing *pyn* to the simple root; as *iap*, die; *pyniap*, kill. (2) *Frequentatives*, formed by prefixing *iei*; as *iaw*, warp; *iei-iaw*, warp continually. (3) *Inceptives*, by prefixing *man*; as *sdod*, be wise; *mansdod*, grow wise. (4) *Reciprocals*, by prefixing *ia*; as *ïaid*, love; *ia-ïaid*, love one another. (5) *Intensives*, by prefixing the particle *kyn*, *kyn*, *syn*, *tyn*. Any noun or adjective may be treated as a verbal root by means of a prefix of these five classes. Thus *kajia*, a quarrel (Hindustani loan word, *ya'ia*); *ia kajia*, to quarrel with one another; *kynta*, share; *pyn-ia-kynta* (reciprocal causal), to divide between several persons. It should be mentioned with reference to the second class or frequentative verbs, that they sometimes take the prefixes or particles as Roberts prefers to call them, *don*, *day*, *neng*, *shait*, *kaw* in place of *iei*, e.g. *don-ena*, to come after; *dap-leh*, to practise; *neng-ond*, to go on marching; *shait pang*, to be always ill; *kaw-kam*, to be in the habit of devouring. There are two

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193 Standard, the Present Tense is formed by using the bare root.

The Past Tense is formed in one of five ways, viz.:—

1. By suffixing *let*, as in *sap-let*, said.
2. By suffixing *lah-let*, as in *dih-lah-let*, went.
3. By prefixing *lah*, and suffixing *let*, as in *lah-sap-let*, said.
4. By prefixing *lah*, as in *lah-kylleí*, asked.
5. By prefixing *ya* (*yay*, *yaí*, as in *ya-aeí*, gave; *yap-khoit*, shook; *ya-pait*, broke; *ya-jaí*, fell.

The Future is formed in a very peculiar way. The Standard *ya* is inserted into the middle of the root, immediately after the first consonant. Thus *rip*, strike; *ryaip*, will strike. If the root is a compound, it is inserted between the two members, as in *pan-ya-aap*, will fill. Here observe that the Standard causative prefix *pyn* becomes *pan* in Lyngam. The Infinitive has the same form as the Future.

Dr. Grierson points out the following most noteworthy fact with reference to the formation of the Lyngam Future and Infinitive, i.e. that similar infixes occur in Malay, in the Nancowry dialect of Nicobar, and the Malayu aboriginal languages.

The particle of the Imperative is *aeí*, as in *aeí-aeí*, give; *aeí-lam*, bring. The usual negative particle is *jí*, which is suffixed, e.g. *...-jí* is not.

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NUMERALS.

LYNGAM	STANDARD (KHASI)
1. ..., *shi*	*Wei, shi.*
2. ...	*Ar.*
3. *Lyum*	*Lai.*
4. ...	*Shar.*
5. ...	*Sam.*
6. *Hyrum-ya*	*Hiarin.*
7. *Hyrnjaw*	*Hiaiaw.*
8. *Phaw*	*Phet.*
9. *Khaidaiaw*	*Khyndai.*
10. *Shi-ghu*	*Shi-phew.*

192 The peculiarity about the Lyngam numerals is the suffix *ya*, and the numeral "five" *do*. None of the other dialects of Khasi possess this peculiarity. Dr. Grierson's Volume may be

193 **An adjective follows the noun it qualifies, and agrees with the noun** it qualifies in gender and number.

Comparison.—The *Comparative* is formed by adding **ïaiam** before an adjective, followed by *ban* **ïa** [than], or simply **ïa**; and the *superlative* by adding such adverbs of intensity, as *tam ah, ah tham, tam, ah, shikaddei*, which are followed generally by **ïa** or *ban* **ïa**.

Numerals.—In Khasi the cardinal number always precedes the noun [342] [e.g., *lai sin*, three times]. The following are the first ten numerals:—

1. Wei	6. Hinriu.
2. Ar.	7. Hinsiew.
3. Lai.	8. Phra.
4. San.	9. Khyndai.
5. Sau.	10. Shiphew.

The word **khad** is prefixed for forming the numerals from 11 to 19, e.g., *khad-wei, khad-ar*, eleven, twelve, etc.

Verbs.—The verbal root [which never varies] may be simple or compound. The compound roots are [1] *causals* formed by prefixing *pyn, pyl, kyn* to the simple root; *frequentatives* formed by prefixing *nang* [going on], *dang* still, *ïoi, ïa* [continues to]; *inceptives* formed by prefixing *man*.

Reciprocals are formed by prefixing *ïa*. There is only one form of conjugation for all verbs. Tense and mood are indicated by prefixes, number and person by the subject. When the subject is a noun, the pronoun is inserted before the verb. The following is the conjugation of the verb "to be" in the present, past, and future tenses:

Present.		Past.		Future.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1	2	3	4	5	6
Ngaa long, I am.	*Ngi long*, we are.	*Ngaa la long*, I was.	*Ngi la long*, we were.	*Ngaa long*, I shall be.	*Ngiu long*, we shall be.
Ne (*nam*) *or phie* (*fem.*) *long*, thou art.	*Phi long*, ye are.	*Ne or phie la long*, thou wast.	*Phi la long*, ye were.	*Nam or phiew long*, thou shalt be.	*Phiu long*, you shall be.
U (*nam.*) *or ka* (*fe.m.*) *long*, he or she is.	*Ki long*, they are.	*U or ka la long*, he or she was.	*Ki la long*, they were.	*U'a or ka'a long*, he or she will be.	*Kiu long*, they will be.